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The University of Louisville secured a grant through the University of Kentucky as the state agency for Administration of Title I of the Higher Education Act of 1966 in Kentucky to fund a series of young adult workshops sponsored by the Urban Studies Center and University College in cooperation with the Louisville Area Council of Churches and the Louisville Young Adult Project. The workshops' purpose was to expose key persons to contemporary urban problems so as to motivate persons under 30 years of age to become actively involved in positive, constructive organization efforts to effectively cope with contemporary urban problems. By means of a sequence of weekend workshops, 60 clergy and other private organization staff personnel, 60 church and other community organization non-staff key teachers, and 60 young adults identified as potential leaders were (1) to become aware of, and sensitive to, forces of contemporary urbanization, (2) to become acquainted with persons and institutions involved in efforts to cope with the problems of urban life, (3) to become more effective in stimulating responsible participation by community residents under 30 years of age in community organizational efforts to cope with contemporary urban problems. (AUTHOR)

exploring the generation gap in louisville

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YOUNG ADULT WORKSHOPS

JULY 1, 1967 - JUNE 30, 1968

URBAN STUDIES CENTER
UNIVERSITY COLLEGE
UNIVERSITY OF LOUISVILLE

ED023117

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APPRECIATION

So many people invested hours of time and great amount of energy in the Young Adult Workshops. It was rough going during Workshop I when we grappled with generational issues and the generations. Having undertaken a monumental task, we worked and agonized and grew in our understandings and in our relationships.

The fellowship developed throughout the workshops is thrilling: the new friendships, the wedding in our midst, the parties, the concerns developed for persons all enrich our lives. The groups which emerged as a spin-off of the workshops is encouraging. The amount of work accomplished is gratifying.

With deep appreciation to all the participants and especially to the Urban Studies Center and the workshop staffs.

This report is submitted with the hope it will remind us of a year's labor together and will encourage us to consider the work begun.

Randle Dew
Project Associate Director

June 25, 1968

RD:T

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BACKGROUND

There always has been and always will be a gap between generations. As man rushed into mid-twentieth century following a world-wide economic depression and a cruel world war, Americans became increasingly aware of a generation gap of new dimensions, force and intensity. The expectations of returning to normal were never realized. Revolutionary changes swept the country and rapid change became the normal.

Youth serving agencies in America, prior to and shortly following World War II included in their constituents persons from age 12 through 23. International youth conferences were not without difficulty as European delegates included persons beyond age 23. Young adults were thought to be those beyond 23 with upper ages difficult to ascertain. Many young adult groups in the 1940's included persons in their forties. By the early 1950's the old categories began breaking down. No longer were youth falling into Intermediates, ages 12 - 14; Senior Highs, ages 15 - 17; and Older Youth, ages 18 - 23.

One of the first recognitions of change in identifying young adults was the lowering of older youth age limits by American Churches to include persons 18 - 21. With increasing adult type experiences among teen-agers as symbolized in a popular song, "Teen-age Marriage - Teen-age Divorce," the demarcation between older youth and young adults faded and a new generation of young adults became recognized as the post-adolescent age out of high school, which includes younger school dropouts, and a popular slogan swept the land, "don't trust anybody over thirty."

For the first time in history, there is an identifiable young adult culture, a generational culture, to which persons beyond adolescence have primary reference and identity. Generally, young adults today do not identify with the dominant adult culture and cannot or will not give commitment to the values and institutions of the adult culture.

With this thesis in mind, a National Young Adult Project came into being composed of staff persons from youth serving agencies. The purpose was to study the new generation and to place the concern of young adults on the agenda of American cities where 75 - 80 percent of young adults live. In 1961, a task force in the Division of the Local Church, Methodist National Board of Education was formed to begin action-research in several cities where cooperating universities were located. The results of this work provided material for a series of regional workshops funded in part by the Ford Foundation.

The Rev. Randle Dew, Executive Director of the Louisville Area Council of Churches, having been on the staff of the Methodist Board of Education during the research period was named a consultant to the National Young Adult Project. The Louisville Area Council of Churches recruited a

group from Louisville to attend a regional workshop in Chicago February 2-8, 1967. Those attending were

Miss Martha Chamberlain	-	Urban League
Mr. David Dickerson	-	Social Worker
Rev. Brooke Gibson	-	Presbyterian Minister
Mr. Hulbert James	-	West End Community Council
Rev. Charles Hanna	-	Presbyterian Minister
Mrs. Pat Heib	-	Housewife
Rev. Alan Krauss	-	Methodist Program Counselor
Mr. Robert Probst	-	YMCA
Rev. K. B. Winterowd	-	Baptist Student Worker

Having been exposed to crucial issues of urban life and of young adults and having received some training in ways to involve themselves and to listen and respond to urban issues and young adult needs, the Louisville team planned several events including a workshop experience similar to the Chicago Northcentral Regional Conference. A proposal was made to the University of Louisville Urban Studies Center for a local training experience centering upon the young adult, his identity, his needs and his contribution to society.

PLANNING

The University of Louisville secured a grant through the University of Kentucky as the state agency for Administration of Title I of the Higher Education Act of 1966 in Kentucky to fund a series of young adult workshops sponsored by the Urban Studies Center and University College in cooperation with the Louisville Area Council of Churches and the Louisville Young Adult Project. The workshops' purpose was to expose key persons to contemporary urban problems so as to motivate persons under thirty years of age to become actively involved in positive, constructive organization efforts to effectively cope with contemporary urban problems.

By means of a sequence of weekend workshops, sixty clergy and other private organization staff personnel, sixty church and other community organization non-staff key teachers, and sixty young adults identified as potential leaders were to become aware of and sensitive to forces of contemporary urbanization, to become acquainted with persons and institutions involved in efforts to cope with the problems of urban life, to become more capable of affirming personal values in urban culture, and to become more effective in stimulating responsible participation by community residents under thirty years of age in community organizational efforts to cope with contemporary urban problems.

The scope of the workshops included the following issues:

1. Personal identification and value formation, particularly as it concerns youth and young adults

2. Social change - power and powerlessness; the protection of individual freedom and adequate political vehicles to protect people living in the culture of poverty, various youth and young adult subcultures, and persons involved in societal change

3. Culturally creative processes in which persons express needs, goals and life styles

4. Personal and social disorganization: anomie, loneliness, and alienation. Social reorganization needed to create new type response

5. Work, leisure and opportunities systems which offer persons a place of dignity, participation and meaning

6. Techniques of encouraging more active participation by young adults in neighborhood and other community organizations.

Most voluntary organizational structures and leaders in the Louisville area are rooted to a rural history, psychology, frame of reference and programmatic procedure. As such they are not capable of making an adequate

response to man in the urban situation and to urban issues at both cognitive and feeling levels to help their organizations become one of the effective agencies in preparing persons for responsible participatory citizenship. The workshop training design would emphasize an affirmation of the worth, dignity, and value of man as a basis for active participation in community organization efforts to more effectively cope with contemporary problems of urban life.

Young adults are truly urban men being more personally involved with the forces of depersonalization and non-accepting of many adult establishments. Such persons need experiences of reflection upon the meaning of their lives in urban society and becoming responsible participatory citizens. The workshop training design in this instance would be experimental, anticipating further work with this particular subculture.

An advisory committee of 25 persons representing a cross section of community leadership and a variety of young adults met to plan the workshops.

Workshop I was designed as a workshop (See Kelly, Workshop Way of Learning) with one major change from the original proposals. The advisory committee felt that a workshop about young adults without young adults would be academic. Rather than plan a workshop for different categories of persons, each workshop would contain some persons of all categories named in the proposal and one-half of each workshop should be young adults. Workshops II and III would be different from Workshop I depending upon the learnings from the first workshop.

Workshop I was planned as a learning situation in which persons have resources and encouragement to direct themselves in study of a self-selected area of work. An orientation session was planned, basic printed resources provided, a library of material gathered and resource persons invited. The following announcement was sent to hundreds of persons in the Louisville area.

Y O U N G A D U L T S!

> "For the gap between generations, always present in the past, is suddenly widening; the old bridges which span it are falling; we see all around us a terrible alienation of the best and bravest of our young; and the very shape of a generation seems turned on its head overnight."
>
> --Senator Robert Kennedy

DON'T TRUST ANYONE OVER THIRTY! Title of magazine article and slogan of many young adults

"More than 70 union leaders of the New York City Central Labor Council agree that unions have a problem holding the allegiance of the young (30 and under)"

--New York Times, August 11, 1967

"The lights have changed, the world has changed and the young are moving out into realms their parents will never ever enter. The young have always done this, of course, only to return and occupy the stable conservative positions they once decried. Here is the big difference: the generation which has just moved out may never come back."

--Marshall Fishwick, Saturday Review
August 26, 1967

"I TRUST PEOPLE OVER THIRTY!" Cartoon with worried, bearded youth on psychiatrist's couch

"While the nation's birth rate has dropped 13%, child baptisms of most churches have dropped 30%. We're just not reaching the group that's having children--the young adult."

--Lyle Schaller, church researcher
AP release, August 1967

YOUNG ADULTS AND URBANIZATION

There are 30 million young adults -- past adolescence up to age 30 -- in America and 75-80% of these live in urban areas. The young adult is an urban person. For all of our lack of understanding of the forces of urbanization, we know the nation is becoming urban. The present young adult may well be the prototype of emerging urban man.

There are many signs of an increasing generational gap which may be a sign of a coming social revolution of drastic proportions. The problems of urbanization and personal values, identity and purpose may be best understood by concentrating upon young adults as the emerging urban person.

Modern metropolis is not a community; it is a geographical coincidence. We are not so much a people possessed of a culture, but a people running on a complicated, coordinated schedule. The city is fragmented and most of us are aware of only a few tiny fragments. The integrity of the individual and the integrity of a community come about because people are in communication with one another. Part of the fragmentation is the generation gap, the young adult culture.

Is there a generational gap in Louisville? How serious is it? How can communication between generations take place? What forces of urbanization are working to close or widen the gap? How can personal values be affirmed in urban culture? How can young adults become participants in the whole of community life?

YOUNG ADULT WORKSHOPS

One way to work on these and related questions is the three workshops planned by the Urban Studies Center and University College of the University of Louisville in cooperation with the Louisville Area Council of Churches and the Louisville Young Adult Project. Workshop I is scheduled for Fall 1967. Workshop II is scheduled for Winter 1968 and Workshop III for Spring 1968.

A workshop is a workshop! It is a learning situation in which persons have resources and encouragement to direct themselves in exploration of a self-selected area of work. After basic orientation in which procedures, resource materials and resource persons are identified, small work groups have large blocks of time to work together on a common problem. Speeches and presentations are minimal. Searching, discovering, discussing are major.

A set of basic resource material will be provided each participant. A special library of resources will be available. The workshop staff as resource persons. Other resource persons, both local and national, will be invited.

Five brief general presentations will be made to stimulate the work groups:

1. General information about young adults and the generational gap
2. The problem of self identity in a fragmented culture: alienation, identity, self image, achievement, actualization
3. Education, vocation, life style, self-investment in the establishment
4. Singleness -- Marriage -- Sex
5. Value systems: Faith and/or Non-Faith

WORKSHOP I

WHEN? 9:00 A. M. - 4:00 P.M. for six Saturdays --
Oct. 7 & 21; Nov. 4 & 18; Dec 2 & 16

WHERE? Conference Rooms A, B, C, and D, University Center
University of Louisville campus

WHO? You! if you are

-- concerned about the "generational gap"

-- interested in young adult problems

-- concerned about personal values in urban culture

-- interested in establishing communications with other fragments in the city

-- open, willing to work, explore, investigate, challenge and be challenged

-- willing to give the time necessary for creative work

WORKSHOPS

WORKSHOP I

The first session concentrated on the methodology of a workshop, defining the workshop way of learning, discussing duties of the leadership teams and the functional roles of group members, and participating in a mass role play about a young adult problem.

A presentation by Mr. L. Vann Anderson, Jr. of the Kansas City Methodist Metropolitan Planning Commission described the young adult problem (see generation gap). The workshop divided into issue exploration groups and named a wide variety of concerns which were grouped into four clusters around which work groups were formed.

It was not until the second session that work groups were clearly identified. One of these did not function beyond the third session. A second work group continued for four sessions and two completed their work. Of the 52 persons involved, twenty continued throughout the workshop gaining experience and insight valuable for subsequent workshops.

In evaluating Workshop I, the staff and participants felt that a lack of community-identity in the workshop caused by two-week intervals between sessions and the highly diversified nature of participants weakened the work groups. Throughout the workshop, the generation gap was experienced, sometimes openly, emotionally and confrontive to the extent that productive work was impossible. But this may have been the most fruitful experience in the workshop. While the workshop was frustrating for most persons involved and reportable product was skimpy, participants reported a feeling of personal growth.

WORKSHOP II

A planning committee composed of selected participants from Workshop I and project staff decided that conditions were not favorable nor were persons to be invited or the staff experienced enough to continue the workshop way of learning. Workshop II was designed as a public conference event with a series of speakers on announced topics along with several continuing action groups. The following program was announced:

EXPLORING THE GENERATION GAP

A Workshop for and about Young Adults

Jefferson Community College

Broadway at First
Louisville, Kentucky

SATURDAYS — February 10 - 17 - 24
March 2 - 9 - 16

9:30 a.m. - 12:00 Programs Open To The Public
1:00 p.m. - 3:00 Action Groups By Registration Only

PROGRAM SUBJECTS

February 10 — YOUNG ADULTS AND THE ESTABLISHMENT. Who are young adults? What is the generation gap? What is meant by gap? How extensive is the gap? Are hippies a visible symbol of the young adult generation? What are the problems of self identity in mass culture?

Speaker: Richard McFarland, Washington, D. C.

February 17 — THE YOUNG ADULT CHALLENGE: WAR, DRAFT, CIVIL DISOBEDIENCE. Why do so many young adults oppose war and the draft? What about civil disobedience and burning draft cards? Is this a part of the generational gap?

Speakers: George Edwards and Joe Krieger, Louisville, Kentucky

February 24 — THE YOUNG ADULT IN POVERTY. What are some of the problems experienced by young adults in education, as dropouts, with housing and jobs? What are the attitudes of some young adults toward the anti-poverty program? How about aid to dependent children? What are the opportunities of hope or how much hopelessness is there?

Speaker: Hulbert James, New York

March 2 — YOUNG ADULTS AND SEX? What are the contemporary sexual mores of young adults? Is Playboy the modern young male? Who is the modern young female? What about pre-marital sex? What are the problems of unwed mothers and abortion? Who cares about homosexuals?

Speaker: Alan Bell, Institute on Sex Education, Indiana University

March 9 — YOUNG ADULT LEISURE. Where is the action? How to meet other young adults? What are the problems of loneliness and use of free time? What are some of the attitudes toward work and toward possessions?

Speaker: Leo Rippy, Nashville

March 16 — THE YOUNG ADULT AND ADULT INSTITUTIONS. To what extent are young adults involved in adult institutions such as churches, political parties, civic clubs, etc.? Are young adults rejecting adult structures and values? What young adult structures are emerging, if any? Who are young adults?

Speaker: Dennis Benson, Pittsburgh

ACTION GROUP PURPOSES
Starting Points

GROUP 1.

To discover the gathering places for young adults in terms of: residence, recreation, jobs, services sought, involvement in social issues, meeting places, etc.

Leaders: David Dickerson and Jesse Carter

GROUP 2.

To explore the need for and interest in a specific downtown young adult gathering place. To locate such a place and determine how it might serve the young adults of the metropolitan area. If none exists, to explore possible locations, resources and strategy for developing a gathering place.

Leaders: Herbert Pixley and Sue Howe

GROUP 3.

To identify the various issues in the community where the generational gap exists and arrange for meetings between young adults and other adults identified with the issue.

Leaders: K. B. Winterowd and Bruce Howe

GROUP 4.

To discover how many young adults live in poverty, interviewing persons to discern factors contributing to instances of poverty, discovering the feelings of persons toward the anti-poverty programs. To discover anti-poverty possibilities and determine what actions might be taken.

Leaders: Silas Olensinski and Dorothy Mudd

GROUP 5.

To identify the Louisville young adult creative community, to discover the value systems of the community, attitudes toward the community at large and the interests and concerns of the creative community.

Leaders: Michael Byrne and Marilyn Heavrin

GROUP 6.

To determine young adult participation in church activities, attitudes toward religion, and attitudes of adult leaders toward young adults.

Leaders: Alan Krauss and Paula Hafling

Action groups will meet each Saturday afternoon for the six Saturdays. Some groups may meet extra time at their decision. Action groups may continue beyond the workshop if desired. Action groups will be limited to 10 persons each.

Attendance was much better with many young adults involved but other adults were in the majority. The action groups worked well in their exploration. Attendance patterns indicate that war, draft, civil disobedience and poverty are issues of greater concern than sex, leisure and the establishment. Attendance totals were 309.

WORKSHOP III

The planning committee and staff for Workshop III were recruited from workshop participants and the advisory committee. Recognizing that workshops and conferences in the traditional format are "establishment" procedures which do not attract many young adults and desiring to involve even more young adults, Workshop III was designed to maximize this possibility. Rather than planning meetings to which young adults would be invited, the staff developed a questionnaire and an interview technique. The major thrust of the workshop was small person-to-person sessions in many places involving one staff person and one to five young adults. These sessions were from one to four hours and involved more than 200 young adults.

SUMMARY OF METHODOLOGY

The overall purpose of the workshops was achieved only in a limited sense. Young adults tend to resist involvement in organizational efforts to work on urban problems, including a young adult workshop. Young adults do form their own organizations to cope with contemporary urban problems, i. e., Black Unity League of Kentucky.

The scope of the workshops was covered in the various sessions but fell short of "plugging in" young adults into existing neighborhood and other community organizations.

The objective of the workshops was achieved with more than the number of persons anticipated but not with the depth of involvement desired and again, not highly successful in stimulating young adults into existing community organizational efforts.

The workshop experienced the generation gap to the extent that traditional forms, peocedures, accounting and reporting are difficult to evaluate. Great success cannot be reported. The workshop did explore and experience the generation gap. It did little to close the gap. It did, however, involve a significant number of young adults in a manner which did stimulate young adults to be responsive to a new coalition between young adults and adults to develop new structures and new programs for dealing with urban problems. The workshop affirms one characteristic of young adults, i. e., they do not identify with the dominant adult culture and cannot or will not give commitment to the values and institutions of the adult culture.

Young adults are concerned persons; they care about important things. They seek new structures and new methods for action. The workshops gave some hope for new avenues of work. A by-product of the workshops is the development of a network of relationships among young adults and other adults which is likely to continue.

The recent civil disorders in Louisville illustrate vividly the generation gap and that young adults are not going to be "seduced" into adult institutions for the community good. Continuing work with young adults is necessary in Louisville to develop new structures and programs to which both young adults and other adults can give commitment. This seems to be the only way to overcome the generation gap.

ABOUT LOUISVILLE YOUNG ADULTS

Inasmuch as young adult or the "new" generation is not a precise category, getting definitive information about the young adult phenomenon is no easy task. Only a few general facts are available and these provide little information. To attempt to gain more helpful information, Workshop III was an interview-exploration experience conducted by twenty persons composed of members of the Louisville Young Adult Project, participants from previous workshops and staff members of the Urban Studies Center.

Over a period of several weeks more than 200 persons were interviewed. A questionnaire was mailed to persons identified as church-related young adults (names furnished by pastors) for comparison purposes. Because a number of studies show smaller percentages of young adults related to church than other age groups and that the decrease of church participation is more marked among young adults, it is assumed that a church-identified group might be closer to the "establishment" generation. Persons interviewed do not represent a scientific sampling of an age group but were purposefully sought out as individuals perceived to be representative of the "new" generation as described earlier.

PERSONAL INFORMATION

Of the 192 persons reported from the interviews and the 30 persons responding to the questionnaire, 205 are in the age range of 18-30 while 11 are above and 5 below. Fifty-eight are Negro, 160 white, one Indian and one oriental. Male - 102; female - 120. Sixty-four are married, 145 single, eleven divorced and two widowed.

Occupations are spread over 18 categories: 60 students, 50 white collar, 34 secretary, 21 unemployed, 14 social workers, 13 teachers, 12 manual laborers, and the remainder scattered among clergy, musicians, actors, military, housewives, reporters, doctors, designers, government workers and self-employed.

The respondents live in all sections of the city: 64 from the west end; 59 from the east end; 35 from the south end, 34 in the Highlands; 20 in the Central City and the remainder out of the county. The census count shows the greatest number of persons age 19-34 in (1) census tracts 51, 52, 53 adjacent to the University of Louisville, (2) in tracts 36 and 39 west of Taylor Boulevard, (3) tracts 41 and 56 north of the Naval Ordnance Plant, and (4) tracts 82 and 64, the lower Highlands area. In the first area, this age group represents a third of the total population, almost one-fourth in the second, and fourth areas, and more than one-fourth in the third.

Of the group studied, 125 are native born and 97 are not. Twenty-five moved in from other Kentucky counties and the balance from 27 other states, the District of Columbia and two foreign countries.

Thirty-seven live alone, 61 with spouse, 82 with parents, 5 with relatives, 4 with children and 33 with other adults. Ninety own their own home, 80 live in apartments, 40 in rented houses and the others in dormitories.

Comparing the church identified group with the interview group shows some differences and a number of similarities. Of the church group, one-fourth are over 30 years of age, indicating possible clergy identification of young adults in a different age range and from different perspective than the "new" generation. Three-fourths of the church identified group are native born while only 53% of the interview group are natives, suggesting the high mobility of the "new" generation and that churches involve the more permanent young adult. This study shows no observable difference between the two groups as to sex, race, marriage status, occupation, or place or type of residence.

VOCATIONS

Most of the young adults of this study can find employment to fit their training (22% cannot) but a larger group (40%) feel they cannot advance in their chosen fields of endeavor and more than half plan to leave their present employer and will move on to another city.

Not all decisions to move on are related to vocation: as many gave other reasons for leaving as gave vocational reasons. The other factors include education, family, climate, dislike of cities and one is wanted by the local police.

The differences between the church-identified group and the interview group are small in this area.

USE OF LEISURE TIME

Drama has the strongest attraction for the young adults of this study as 30% mentioned Actor's Theater and other drama as the most interesting thing to do or place to go. Movies received choices from another 20%. Sports and racing appeals to 10%. Another 10% like clubs, bars and restaurants where young adults gather. But almost half (42%) feel that there are not enough things going on in cultural activities and entertainment. Activities desired are numerous but those mentioned most are more classical music and art events (12%) and more places for young adults to meet (26%).

Most young adults find adequate opportunities for meeting other young adults but 45% of this group don't think so. The most popular meeting places are church, work, school in this order of frequency of response. The church-identified group heavily favored church as meeting place. Among the interview group, church, school and work are about equally important. Of equal importance for the interview group but not for the church-identified group are the commercial places where young adults tend to gather.

Slightly more than half of these young adults do not provide volunteer services for community organizations. More than half of the church identified

group provide volunteer services and most of this is for the church. Interestingly enough, the church was mentioned most (25%) by the interview group as the place of volunteer service. About half of those not providing volunteer services would be willing to do so. Working with children appeals mostly to this group, with the emphasis being heavy upon social services.

SOURCE OF GUIDANCE AND INFLUENCE

Young adults tend to look to themselves or national leaders for sources of inspiration and guidance. Of the respondents, 37% look to their own peer group for guidance. Twenty-two percent look to national leaders and 20% look to no one or no one in particular for guidance. Other sources influence young adults only slightly. Both historical figures and the church influence 5% each slightly behind local leaders who influence about 7% of the group.

The regular reading fare of young adults is primarily the daily newspapers (40%) followed by popular magazines (18%). Of the group, 11% do not read anything regularly. Equal numbers (6% each) report regularly reading news magazines, The New York Times, books in general and the Bible. A famous young adult men's magazine was mentioned by fewer than 4% of the total.

TV observing is equally divided among these young adults, one-third watching daily, one-third seldom watching TV and one-third watching moderately. Favorite programs in order of times mentioned are newscasts, Mission Impossible, Smothers Brothers and movies. Twenty-four other programs were mentioned.

While movie viewing ranks high as a leisure time activity, only 25% of this group attend with regularity averaging once a week. Forty-seven percent attend less than three times monthly and 14% not at all. Of the 34 recent movies seen by these young adults the order of preference is The Graduate, Guess Who's Coming to Dinner? The Fox, Bonnie and Clyde, To Sir With Love and Heat of the Night. Young adults are attracted to films dealing with the generational/cultural gap (The Graduate and Bonnie and Clyde) and with social issues.

Forty-eight different kinds of responses were given to the question, "What turns you on?" Forty-five percent of the responses named persons as individuals or as groups as the turn-on factor. Music was listed by 19%. Ideas turn on another 15% and 7% are turned on by sports and entertainments.

Responding to the question, "What bugs you?" forty-one percent listed some type of personal relationship deficiency. Sixty-four kinds of responses were made and the one mentioned most was racism. The establishment: police, newspapers, politicians, government officials, teachers, church and bosses, came in for some criticism. At least 70% of the group feels that the establishment does not recognize their needs.

RESPONSE TO LOCAL LEADERSHIP

Local political leadership does not stimulate 65% of these young adults nor interest them in local government, Those who are stimulated seem to have a negative reaction. Of those not stimulated the image of political affairs as being dishonest and a racket are primary reasons given. The Mayor's image doesn't help.

About one-half of this young adult group is stimulated by leadership in the arts. One-fourth are not and the other fourth have had little contact or no opinion. Actors' Theater was mentioned more often than all other events providing leadership in the arts. Those who are not stimulated feel the need for more activities in music, painting and drama with more support from city government for these events.

Almost one-half (48%) of these young adults look to local churches for leadership in personal and emotional problems, for help with every day affairs and involvement in social and community problems. Another 10% sometimes look to the churches for leadership but 40% are not stimulated by church leaders. The interviewers report an almost universal desire to look to the church for leadership but so many feel that there is nothing there to attract them. Individual national churchmen (Malcolm Boyd) are regarded highly, but no such opinion is expressed for local church leaders.

VALUES

In response to the question, "What is most important to you as a person?" Twenty-six kinds of responses were given and the response given most often was "life, liberty and the pursuit of happiness." Forty-four percent listed personal values centering upon one's adjustment to life. Twenty-five percent mentioned ethical values involving social relationships. Ten percent mentioned vocation. It is difficult to detect a materialistic philosophy, although this may be imbedded in the personal values.

Thirty-four kinds of responses were given to the question, "What one thing is most wrong in our society today?" Racism was the most frequent response (19%). No other category received more than 10% of the total response. About 25% of the responses can be clustered around personal relationships. Another 19% of the responses center upon difficulty with the system. As with most any group, all kinds of things are perceived as being wrong with society.

As far as young adults are concerned, this group feels that Louisville needs more places for young adults to meet, more jobs and job advancement opportunities and improved educational opportunities.

YOUNG ADULTS AND THE GENERATION GAP

Young adults are persons from age 18 to 30. There are more than 30 million such persons in the United States and most of them live in the cities. They are students in colleges, universities and trade schools; they are dropouts, unemployed and workers; they are in the military, the Peace Corps and the poverty programs; they are the peacenicks, the civil rightists, the black nationalists and the hippies. There is little uniformity among this mass generation but there is appearing clusters of similarities among young adults so that one may talk about a new generation.

It is not a new generation because it is a younger generation in rebellion against the older generation. It is new in that it exists in a new culture of urbanization, social revolution, rapid technological developments, and radical changes in most areas of life.

Inasmuch as young adults are more at home in the new culture, it is a new generation and the generation gap is not one primarily between youth and age but between the new generation and the establishment generation. The generation gap may more appropriately be called a culture gap.

There is a new generation. It is America's newest culture composed of many new life styles. While the age range is usually 18-30, it includes dropouts from school as young as 14 and some 40 year olds who identify with the new culture. And not all persons age 18-30 are a part of the new generation.

A common history ties the new generation together. They are post World War II people who remember little about the Cold War. They live in the midst of a technological explosion and are at home in a secular and pluralistic society. They are deeply influenced by the world wide concern for human rights and are committed to action as contrasted with the uncommitted student generation of the 1950's.

On the left they are represented by the Student Non-violent Coordinating Committee, black nationalists and the new radicals. On the right, they are the Young Americans for Freedom.

Several characteristics of the new generation are noticeable:

1. They are change oriented and are excited by change. Sometimes it is change for the sake of change, but more likely it's change for a better society.
2. They are not interested in status items for the sake of status. A possession or event is valued for what it is and what it means to the person.
3. They are interested in human rights, civil rights and democrasy. They provide much of the manpower for the rights movements and the poverty program. They are increasingly evident in the political campaign of 1968.

4. They tend to cluster around issues. They are not traditional joiners, but identify with groups that exist to work on a particular issue.
5. They are searching for life styles and are willing to experiment with a variety of styles. The life style of the adult generation is rejected and experimentation follows.
6. They deal with religious issues in a secular fashion, not committing themselves to religious organizations but seriously seek for answers to ultimate questions. The seeking is more exciting than getting answers.
7. They do not identify with dominant adult culture demonstrating this rejection in new life styles, clothes, music, etc., and refraining from joining adult organizations.
8. They do join institutions of their own culture and are now forming social and service groups of their own.
9. They believe it is more intimate to know persons in depth without sex. Intimate relationships are important and they do not have the sexual hang-ups of their middle-aged parents.
10. They are more tolerant of persons with different life styles. While seeming to be conformists in some ways, they actually experience more variety and affirm other persons in doing their own thing, however different that may be.
11. They are the powerless. Without political and economic power, they cannot influence the present adult system. Their concern is to change the system and probably will as their political power increases.
12. Their private values differ from their public image. While much has been said about the "new morality," the new generation is no more ready for the stringent discipline of situational ethics than any other generation and in their own way are about as moralistic as the older generation.

On the other side of the culture gap is the establishment generation. These are persons, some of whom are under 30, who represent the dominant adult life style in America. On the left they are the liberals, the NAACP, etc. On the right they are radicals, birchites, minutemen, etc. In between is the great bulk of the population.

As contrasted with the new generation, the establishment generation is marked by certain characteristics:

1. They desire to maintain the status-quo. Abrupt change is suspect. Gradual change over an appropriate length of time is acceptable but by and large things are good as they are and there is no need to "rock the boat."
2. They are consumption oriented. Rooted in a materialistic philosophy and remembering a depression of scarcity, they are eager to consume goods as status symbols in the well-known game called "keeping up with the Joneses."

3. Preachments and principles are regarded highly. While noble sentiment is easily verbalized, there is a great difference between the preachment and the practice as these principles refer more to individual piety than to social relationships.
4. They are satisfied with the present life style. Many middle-aged persons are World War II people who feel cheated out of their youthful days and are content to project the first-half century life style into the rapidly changing second-half century.
5. They are tradition oriented, accepting the values of traditions and attempting to pass them on to the next generation, without too much critical evaluation of tradition. Much of this is observed in the rather vague phrase, "The American Way of Life."
6. There is a general agreement with what makes society work. The principles and methodologies are already known and all that is needed is a little more dedication, a little more effort and everybody working together to solve all problems.
7. They work at converting the new generation to the acceptance of their own value systems and joining the present adult organizations. Having altered the traditions and structures of the past so little, except in a technological way, the process of educating the young is to pass on cultural values and organizations and gain acceptance of them.
8. Sex is regarded as the ultimate of the ultimate, solving all one's personal problems and selling merchandise of every description. Sex is overpowering by both its centrality in conversation, advertising and mass media and its absence in communication in homes, churches and schools.
9. They are less religious in the sense of searching for ultimate truth with deep commitment or burning passion. They are more churchy in the sense that they are active in church organizations and engage in much church conversation.
10. They are concerned with what is proper and what is correct. And what is proper and correct is determined by tradition and custom.
11. They are the powerful. They control economics, politics, education and social systems.

The differences between the new and the establishment generations as outlined here is what the fuss is all about. The new generation is in rebellion against the establishment, not that they so much want to overthrow or discard the old but they refuse to accept the values and structures of the establishment unquestioningly. In the words of one of the new generation's articulate political spokesman, "We can do better."

SUMMARY OF ISSUES

A wide variety of issues were discussed and experienced during the workshops. Detail of the issues is available on tapes of presentations and in printed resources distributed. A summary of issues of the establishment, civil rights, race, peace, and sex is presented here.

The chief issue of the culture gap is the relationship between the new generation and the establishment generation as expressed in a variety of institutions.

Basically, young adults distrust the system of the establishment. It doesn't work very well, it will not change readily and it insists upon its own way, so why join it? Young adults do not vote in elections to the degree that other age groups do. The choices presented at the polls represent no real choices for young adults, so why bother? Political action by young adults is not so much through regular channels but by demonstrations and confrontations which challenge the political power structure. While such actions get some results and limited favorable response, participants in these newer political forms feel that their effectiveness is limited as the novelty has worn off and new frustration has disillusioned many young adults so politically involved. A new emphasis of young adult participation is being noticed in the 1968 elections but it is too early for this to be a decisive factor in national politics.

The American educational system is coming under attack by the new generation who are demanding a voice in the operation of colleges and universities. Students are rebelling at the depersonalization of the huge university complexes and are insisting upon quality education which stresses student-teacher relationship in a process of learning as contrasted to a systemmatic mastery of a body of content.

Work and leisure is another issue between the generations. For the establishment generation, work is a means of personal identification and productivity has a moral value. The new generation does not find its identity in a vocation to the degree former generations did. Productivity is taken for granted and is amoral. Good wages are expected as the normal thing but money isn't everything as the acquisition of goods and owning things are not so important. Bonuses and fringe benefits are more in terms of free time to do what one desires to do. The new generation is not greatly concerned about saving for a rainy day or putting something aside for old age. They know only an economy of abundance and enjoy investing their income in the "now" living. While dad saves his money to secure the latest item, like a color TV set, the son isn't very much interested in even the black and white model.

Personal freedom for the young adult means wearing the clothes one wants to wear, adopting the hair and beard style one desires, listening to the music of one's choice and adopting a life style one feels comfortable with. In rejection of this life style, the establishment person says, "Let him put on a coat and tie and work like everybody else." To which the new generation person replies, "I am not like everybody else. I am I."

The church is largely ignored by the new generation, more so nationally than locally. American churches are thought to be irrelevant and out-of-date. New generation persons are turning to Eastern religions as ones less war-like than Western religion and more appealing to the senses. In inquiring of American church experience, the adult usually asks "What did he say?" The young adult asks, "What happened?" Herein lies much of the difference.

Young adults provide the bulk of the manpower for the civil rights movement of the mid-century. It was the student generation which began the demonstrations and marches. The civil rights leadership has been taken from the establishment civil rights groups by the young militants whose actions have brought about advances in the civil rights field and influenced the establishment groups to more militant action. And of course, much of the white American establishment desires slower changes in civil rights developments.

While Americans are charged with white racism by the Kerner Report, young adults are concerned about racial prejudice and are working to eliminate discrimination. The new generation feels deeply about racism and are impatient for change.

One of the more divisive issues between the generations is the peace issue. The Vietnaam War is widely questioned and protested by the new generation. The news media reports this almost constantly. In the workshop session on peace, the draft and civil disobedience, the division of the day was almost entirely generational with the young adults opposing the Vietnaam War and older adults defending it.

What is known as the sexual revolution is more a concern of the establishment generation than the new generation. The issue is not two contrasting moralities concerning sex but different basic attitudes about sex. The older generation has many hang-ups about sex, probably Freudian in nature, while young adults have an open attitude about sex which is perceived by others as being immoral. It is not immorality but a frankness and acceptance of sexuality as normal.

CONCLUSIONS

The workshop did not attempt to develop positions or to draw conclusions. The process was open-ended but three observations are to be made.

1) Even though volumes have been written about the generation gap, there are many citizens who do not agree that there is such a phenomenon, much less have understandings of the dynamics of this critical social event. More study and exploration of the generation gap is needed, especially activities involving both generations in discussion of issues.

2) More meeting places for young adults are needed, particularly those offering music, discussion, art and drama.

3) Established agencies desiring to involve young adults cannot think all together in terms of drawing young adults into present programs and structures. Such agencies can provide space, funds, and services to young adults allowing them to fashion their own programs and activities. Established agencies might well consider discussion with young adults with the view of joining together to develop new structures and programs. If this cannot be done the generation gap will continue and probably widen.

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